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THEOSOPHY

A MAGAZINE DEVOTED TO

The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

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E. T. HARGROVE, Editor.

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AUM

The wise man rises superior to Destiny. He greets it as a friend.—*Book of Items.*

THEOSOPHY.

VOL. XI. JANUARY, 1897. No. 10.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

A WORD OF WARNING.

A GLANCE through the past files of this magazine, particularly when it was known as THE PATH, will show that at more or less regularly recurring intervals it has been necessary to call the attention of members of the Theosophical Society to the efforts of persons who make it their business to do what harm they can to the organization. It is not always clear why there should be this animus against so innocent and harmless an affair as the T. S., but a too ample experience has shown that it exists. Such attacks, when they can be dignified by that name, are usually made against the individual who for the moment holds the position before the world of leader of the Theosophical Movement, as very naturally it is easier to attempt the destruction of an individual than of a large and powerful organization. We know to our sorrow how frequently H. P. B. had to bear the brunt of the envy and rancor and uncharitableness of the enemies of the T. S., and the storm of malicious hatred that was directed against our late teacher and friend, W. Q. J., with such disastrous consequences, is too fresh in our minds and went too deep to be readily forgotten. It would seem as if the mere fact that there exists a body of persons, banded together to do what they can to ameliorate the conditions of existence of their fellow men and to bring to their attention truths about life both here and hereafter, were sufficient to at once call into existence an opposition of a strength proportioned to the strength of the beneficent movement. That such is the case we all

know from experience, and many of us also know why it is so, and further still have learned to comprehend at least something of the law that is involved.

We know that any effort on any plane of being is necessarily immediately followed by an opposition, that every force in the universe must have its antithesis, and that if a force for good is liberated, it gives the powers of darkness the opportunity to expend an equal amount of energy in the opposite direction. It is the automatic operation of this law that made it such a very serious thing for the T. S. to be started at all, as it was by no means certain that the forces for good in the world, in this time of "Kali Yug" would be powerful enough to counteract the evil that would necessarily be roused by the foundation of the T. S. There was grave danger that the society might run away from its founders and get beyond their control. This very thing did as a matter of fact happen with a small part of the Society, for as nearly all know, quite a number of members of the T. S. in Europe and India refused to follow Mr. Judge and to continue along the old and approved lines of work laid down by the Masters and H. P. B., and they have now gone so far away from these ideals that it is questionable if they will come back to the path of brotherhood during their present incarnation. H. P. B. was constantly warning us of the dangers that confronted us, and her cry from first to last was of one burden, "Loyalty to the Masters and to their representative on this plane,"—complete, unwavering, absolute loyalty; in this lies the only salvation of the Theosophical movement. Only recently have we had any positive assurance that the work has progressed so far and is now on such a firm foundation that no combination of the powers of evil can prevail against it. But while we cannot fail in our ultimate mission, there is no doubt but that the movement may be injured, hampered and retarded in its work by opposition or by weakness and disloyalty among its members. It must not for a moment be thought that the hard times are over, that it was only the old members who had a chance to prove their devotion, faith and loyalty. I have heard new members of the society mourn over the old days that were so full of the rows that proved and tested a man; they too wanted a chance to show the stuff of which they were made. They need have no anxiety, for so long as there is a society it will be attacked, its leaders vilified and its members slandered. We shall all have many chances of bearing our share of the Society's Karma, and of proving the sincerity of our convictions.

At this moment a plot is forming against the present leader of the movement, Mrs. Katherine A. Tingley. Isolated incidents of her life are collated and interpreted so as to serve as the foundation for an attack.

That these efforts will result in final failure no one who is in the least conversant with T. S. history can doubt, but that will not prevent in-

jury to individuals nor delay to the society's work. This note of warning is sounded therefore to remind members of their duty; "never to listen without protest to any evil thing spoken of a brother Theosophist."

It should be remembered that those who have been selected to do Masters' work are by that very fact most fitted to do that work.

The extraordinary impetus which has been given to the movement since the present leader took the helm should encourage members to believe that a great deal more will be accomplished in the future, but that this can be done only if each one assists, first, by an attitude of trust, and second, by striving to work in harmony with those who are foremost in sacrificing their very lives for the benefit of others.

It also seems necessary to once again warn members, and the public as well, against persons who claim to teach occultism in the name of the T. S. and who take money for such instructions. Once for all, the Theosophical Society has no doctrines whatsoever and consequently does not countenance any teachings given under its name. There is now making the rounds through New York State a member of the T. S. and of the E. S. T. who has himself advertised by an advance agent as teacher of "Esoteric Therapeutics" and with other high sounding titles, exacting therefor a fee under cover of his membership in the T. S. Needless to say that the Society will have to bear some of the odium that attaches to such proceedings, therefore members should be on their guard and should consider it their duty when they come in contact with such men to vigorously repudiate any connection of the Society with such actions.

E. Aug. Neresheimer.

THE SCREEN OF TIME.

THE Crusade has now reached India, and is consequently working among new surroundings and conditions, very different from those met with in Europe. New methods have to be adopted and lectures given that would sound strange in the ears of Europeans. The truth of the matter is that except under the personal guidance of Madame H. P. Blavatsky many years ago, the Theosophical movement in India has been an entire failure. Recently it has become a mere Hindu sect, one of thousands, and even at that is stagnant, with "dormant" branches scattered here and there which the members themselves confess to be inactive and practically useless. Excepting in Bombay and perhaps in two other Indian cities—which have yet to be inspected—it would appear from the reports of the natives who are members of the Adyar organization that no work is being done and absolutely no progress is being made. It should be understood that the organization whose Headquarters are at Adyar has no connection with the Theosophical Societies in America and Europe, and is indeed decidedly opposed to them, as the sequel will show. Mr. W. Q. Judge always did his best for the movement in India but could accomplish but little through the organization which existed in that country.

So the question naturally is, what can be done for this vast population of Mohammedans, Hindus, Parsis, Jains and Christians? With the exception of Madame H. P. Blavatsky, every prominent worker, whether American or European, who has so far become identified with the work in India, has fallen under local influences, has joined some sect, and instead of trying to free the people from their moth-eaten traditions has positively encouraged them to hug their shackles of ancient customs, forms and methods. This has strengthened the hand of orthodoxy in the country and has had the effect of hindering instead of helping forward the progress of the people. The one thing they need more than anything else—inspiration to work practically for humanity as a whole—they have not been given; nor have the two warring creeds of India, Hinduism and Mohammedanism, been brought together in the least degree.

The mental and spiritual stagnation of India is simply indescribable. Original thought or investigation is practically unheard of and is looked upon as a sign of moral depravity. A pundit can quote from a few of his sacred books—those which *he* considers orthodox—from morning till night, and if he be somewhat above the average intellectual standard of his district, he may attempt to write a five-thousandth commentary on one of his predecessor's commentaries on one of the Upanishads or Puranas. Commentaries,—that is the first and the last step of literary

and spiritual achievement in the Hindu community! It is nearly as true of orthodox Mohammedan enterprise, though there are more exceptions to the rule, as there certainly are among the Parsis. But in any case how few are the exceptions, and how often they consist of unintelligent swallowers of Büchner, Spencer or Bain! The notion that the modern Hindu of necessity knows more about Theosophy than his western brethren is absolutely ridiculous. His mind is over-weighted with traditions, and if the Light of the ages were to pour its radiance upon him, he would refuse to benefit by it until that Light took upon itself some color prescribed in the Shrastras.

To anyone who loves India, such a condition of things must of necessity be sad in the extreme. It is made worse by the inordinate pride of many of the Brahmans who consider that civilization and wisdom begins and ends with themselves. Their attitude is well illustrated by a remark made to the writer by a Brahmin pundit in regard to Mr. W. Q. Judge. The pundit spoke of Mr. Judge in terms of respect, who, he said, had learned all that he knew from India. He could not conceive of Western occultism, nor believe that it might be possible to gain wisdom without a thorough knowledge of Sanskrit! And in thus referring to the narrow-mindedness of the majority of the Brahmans, I have purposely refrained from touching upon the continuance by many of them of certain rites and ceremonies that can only be called degrading. It is far from my intention to attack even the most bigotted among them, and the only object in calling attention to their failings is to show the difficulties to be overcome and the great need of helping this country, which once was great but is now fallen as low as a nation can fall, and yet live.

The word Theosophy has temporarily fallen into disrepute in India on account of the misguided course that has been followed by certain prominent members of the Adyar organization. One of the first things, therefore, that has to be done is to remove the false impressions current concerning its nature and teachings. That is the chief work of the present Crusade in India. By doing this and by practically demonstrating the feeling of sympathy that the Theosophists in America feel for the cause of India, the foundation will be laid for carrying on a magnificent work in the future.

The Crusaders reached Aden on board the Italian Navigation Company's S.S. "Singapore," on October 18th, leaving next day for Bombay. Aden is uninteresting from every point of view, and is unpleasantly notorious as being one of the hottest places in the world. On the 20th a public meeting was held in the first saloon and several passengers appeared to be sincerely interested in the subjects dealt with. The rest of the voyage was uneventful, letter-writing occupying all the

spare time. Bombay was reached on Sunday the 25th at midday, and Watson's Hotel was regarded as a paradise after the long sea trip from Port Said. Much preliminary work was done of a private nature, and on the evening of the 29th the Crusaders' first public meeting in India was held in the Town Hall. Mrs. Tingley gave an address of immense importance which was afterwards printed and circulated. It appears in full in the present issue of THEOSOPHY. It was exceedingly well received on its delivery. The proceedings were fairly well reported in the Bombay papers, except in so far that one of them, in giving the number present, underestimated the audience in the proportion of one to three. The majority of those present were Parsis. On the following evening a further meeting was held in the Durbar Room of the Town Hall and the deepest possible interest was shown in all that was said relating to the work in America as conducted by Mr. Judge and as now carried on. Next day a Theosophical Society in India was formed, on the lines originally laid down by Madame Blavatsky; at which there was naturally great rejoicing among the Crusaders, who heartily wished that their friends in America and Europe could know of it. The future of India was already beginning to look brighter.

The third and last meeting in Bombay was held on the evening of the 2d November in the Durbar Room. It was well attended and many kind offers of help were made by those present, which should bear good fruit when the time comes, as it will come, to take advantage of them. Profuse apologies were made by many members of the Adyar organization who had attended the meetings, for the untheosophical letter which had appeared in the local press on the first arrival of the Crusade in Bombay. They all considered the phrase "masquerading Theosophists" as inexcusable. The letter deserves to appear in these columns for without it the condition of things in India would remain unintelligible. It was sent to nearly all of the Anglo-Indian papers:

MASQUERADING THEOSOPHISTS.

TO THE EDITOR OF THE TIMES OF INDIA.

SIR:—We shall be much obliged if you will kindly publish in your valuable paper the accompanying repudiation of certain persons who are at present masquerading in India under the name of the Theosophical Society.—Yours, etc., BERTRAM KEIGHTLEY, UPENDRA NATH BASU, Joint General Secretaries.

The Theosophical Society which was founded in New York in the year 1875 by Madame Blavatsky and Colonel H. S. Olcott, and has since spread over most parts of the world, has no connection with the Society formed last year at Boston, U. S. A., by the late Mr. W. Q. Judge and his followers, and disclaims all responsibility for the "Crusade" now being carried on in this country by some members of the latter.—H. S. Olcott, President-Founder; A. P. Sinnett, Vice-President; Bertram Keightley, General Secretary, Indian Section; Upendra Nath Basu, Joint General Secretary; G. R. S. Mead, General Secretary, European Section; Annie Besant.

The following reply was sent to *The Times of India* and to the *Bombay Gazette :*

To the Editor of The Times of India.

Sir.—A communication signed by Mrs. Annie Besant and others concerning the American Theosophists having been inserted in your issue of to-day, we ask you kindly to find place for the following in reply thereto :—The statements made in this communication cannot be regarded in any other light than as an attempt to frustrate our work in India and among its people ; and as we cannot allow interference with this we are unfortunately and unwillingly compelled to answer it ; but whatever we may say we trust will be considered as a necessary explanation and in no way as an attack on any person or persons whatsoever. It is against the motive of the Theosophical movement to make derogatory statements about anyone, a law among most members being "never to listen without protest to any evil thing said of a brother" ; and to this law the Society has ever held as an ideal. But we are surprised and pained that anyone who has once held this ideal should so far forget himself (or herself) as to publicly denounce as "masqueraders" those who have never done him harm, simply because they belong to an organization other than his own. And the case is made much worse when these people are foreigners, who have left their homes and families for a labor of love. From the hour that we left our American shores we have not ceased working, day and night, to accomplish the purpose to which we have devoted our lives, the amelioration of mankind by the spread of the ideals of toleration and unselfishness throughout the world. Yet on our arrival in England we were assailed with an attack similar to the communication in your issue of to-day. But the people of that country, knowing the general circumstances, flocked to hear us in consequence, and as a result not only thousands attended our lectures, but the Theosophical Society in England was more than doubled in its membership and branches. In India, however, there has hitherto been no explanation of the real cause of the so-called "split" in the Theosophical Society ; but we are now called upon to plainly state the facts.

The working organization of the Theosophical Society, for several years prior to 1895, was found to be unwieldy, and too centralized for healthy growth. The Society had grown too large for a constitution effective enough in earlier days. In America particularly was this felt. In that country, where the members number more than three quarters of the whole Society, there was open objection—though no ill-feeling—to their owning allegiance to a small office in a little village outside Madras. The Americans desired to govern themselves, and that each country should individually manage its own affairs. But their generosity forbade their taking active steps to secure this ; they knew that if the money they annually sent to India were withdrawn, the foreign headquarters would suffer, and they preferred for the time to bear with inconvenience rather than act in any way that might damage the movement abroad. But when in 1894 Mrs. Besant, influenced by a Bengali Brahmin, openly began a groundless and puerile attack upon one of our noblest and purest workers, William Q. Judge, a man respected throughout the length and breadth of America —our land of freedom—we decided that we could no longer allow official interference from abroad by persons who could not understand our ideals, and in 1895 we reörganized ourselves as the "Theosophical Society in America," and, what is more, announced to the world a well-known truth, that the real Headquarters of the Society had always been in New York, where the Society was founded in 1895, though nominally removed to India during Madame Blavatsky's stay in this country.

To call us masquerading Theosophists is therefore childish,—we who constitute more than three-fourths of the whole Society, and, if the truth be told, that part which for years paid the greater share of the funds used for the up-keep of the Indian Headquarters.

The entire attack has been made upon us, simply because we in America refused to believe a brother, William Q. Judge, guilty of a purely occult offense unless so proved,

and would not join Mrs. Besant in some wild and unbalanced notions she entertained concerning Mr. Judge's method of communicating with his teachers. And, surely, we in America ought to know more of our countryman, his work, and his worth than those who have scarcely met him or perhaps have only known his name. We feel sure that when these facts are understood we shall have no difficulty in bringing fair-minded residents of India to a proper appreciation of our position.

And here it is our duty to refute also a statement made by Mrs. Besant in a public lecture delivered in Bombay some weeks ago, just seen by us. In the report of her lecture it is stated that she attacked our leader, Mrs. Katherine A. Tingley, for having stated that she was a re-incarnation of Madame Blavatsky! As Madame Blavatsky died in 1891, and as Mrs. Tingley is a woman in the prime of life, the pettiness of Mrs. Besant's remark is apparent. It is only necessary to quote the following letter which has been despatched to Mrs. Besant;—

ESPLANADE HOTEL, BOMBAY, October 26, 1896.

MRS. ANNIE BESANT,
Benares.

DEAR MADAM: I have been requested by Mrs. Katherine A. Tingley to call your attention to the fact that in the *Times of India* of the 2d October you are reported to have referred to her in the following terms:

"An American lady, Mrs. Tingley, has been claiming to be the re-incarnation of Madame Blavatsky."

Such a public reference as this cannot be allowed to pass without the equally public refutation it deserves.

The case is greatly aggravated by the fact that owing to your close intimacy with Mr. Alexander Fullerton of New York, Mrs. Tingley is convinced that you must already have known she has never claimed to be a re-incarnation of Mme. H. P. Blavatsky—a claim that in her opinion would be ridiculous in the extreme—but has in fact frequently expressed her conviction that the soul of that great worker has *not* re-incarnated, either in the West or in the East.

Mrs. Tingley informed Mr. Fullerton of this, as she has informed everyone, whenever the opportunity has occurred.

As Mrs. Tingley is well aware that you cannot produce a single document of any sort to sustain your assertion, she expects that after her emphatic protest and denial you will cease to give currency to this slander.—Yours, etc.,

CLAUDE FALLS WRIGHT,
Secretary to Mrs. K. A. Tingley.

Mrs. Tingley herself refuses to take any public notice of these attacks so persistently made against her, being far too busy with correspondence and interviews. Moreover, she feels that Mrs. Besant is momentarily blinded, and therefore she does not desire to say anything which may hurt her. But we feel it right to say that, though not a re-incarnation of Mme. Blavatsky, which, of course, is folly, we nevertheless believe that Mrs. Tingley is the fitted and true leader of the entire Theosophical movement, as Madame Blavatsky was in her day and Mr. Judge in his. A lady of means, she has for years been working quietly and unostentatiously in New York among the poor; starting missions and homes for the needy; and when, on the death of Mr. Judge, we waited on her with the papers left by him announcing her successorship, she only stepped out from retirement, and the philosophic life she led, to bear the brunt of all the attacks on the movement, because she felt called to do so. Madame Blavatsky asked Mr. Judge when they first met why he had not brought with him "the *chela*," whom he afterwards identified with Mrs. Tingley. She would have had her place in the movement long before had circumstances been such as to permit of it. Who and what she really is and her great work, all will learn in the coming years.

We regret, in reply to the numerous requests we have had from almost every city of importance in India, that we cannot outstay our pre-arranged trip in the country, for we have to return to California in time for Mrs. Tingley to lay the foundation-stone of the "School for the Revival of the Lost Mysteries of Antiquity" before our great American Convention in April; but next year Mrs. Tingley hopes to return with a large number of students, and then our work will be carried on to better advantage. Finally, we attack neither persons, religions nor sects. We do not believe in religious interference of any kind. We work to create tolerance in the world among thinkers of every denomination, and this we hope to bring about by showing that all men have essentially the same ideals. We do not wish to injure Mrs. Besant or her followers in any way. We merely ask that they should recognize that the world, small as it is, is quite wide enough for all to work in.—Yours, etc.

E. T. HARGROVE, President, T. S. in A.
CLAUDE FALLS WRIGHT, President, New York T. S.
H. T. PATTERSON, President, Brooklyn T. S.
F. M. PIERCE, Representative of School for the Revival of the Lost Mysteries of Antiquity.
LEOLINE WRIGHT, Lecturer, T. S. in A.
W. WILLIAMS.
ALICE L. CLEATHER.

Every possible step had been taken, publicly and privately, to hinder the work of the Crusade, and Mrs. Annie Besant in a lecture in Bombay shortly before our arrival, had stated that Mrs. Tingley had "claimed to be the reincarnation of Madame Blavatsky," a pure fabrication. But such efforts were foredoomed to failure. They had in the first place evidently been due to fear, and flew back like boomerangs of destruction. The law of reäction is subtle in its operation and it is certain that sooner or later an attempt to do evil to an honest person must redound to the advantage of that person. That at least has been the experience in this case, for no better thing could have happened to the Crusade than the appearance of that unfortunate letter.

Leaving Bombay on the 3d, with many pleasant recollections of the work done and of the friendships made, the party reached Jeypore at 5 A. M. on the 5th.

Brothers H. T. Patterson and W. Williams had arrived the day before in order to make the necessary arrangements. Jeypore is an independent state in Rajputana. The city of Jeypore is very ancient. It is situated in a hilly district. On a hill on the outskirts of the town there is a large fort, garrisoned by Munas, aboriginal hill-men. No one is allowed to enter it on any pretext. Provisions are taken in once in two years only. The main streets of the city are crowded with Rajputs, and with Mohammedans, Jains and the four castes of Hindus. The Rajputs are a magnificent race, even in appearance; tall, powerful, dignified. The Maharajah is one of them, and is said to be most good to his people, generous, the supporter of several hospitals, schools, museums and similar institutions. He has already given the Crusaders the use of his elephants

in case they wish to visit the neighbouring city of Amber. It would seem that some good work may be done, and possibly some useful experiences gained, in this old city of the Rajputs. But this remains to be told in the next "Screen of Time."

If it were needed it would be easy to draw one lesson at any rate from the experience of the Crusade, and that is the tremendous importance of preserving a free and open mind. In every country visited, where the people have been hide-bound by traditions and orthodoxies, Theosophy has had to engage in an up-hill fight. How can a man ever see the truth if he refers all that he hears to some book or accepted standard of respectability. Truth is one and is eternal, never changing; but the mind of man is the most movable thing in nature, only capable of catching stray glimpses of truth, which in combination may amount to much, though never to all. Methods must change, and ideas, beliefs, systems, as well as ability to use and power to receive the light. It were well if all men, while never anxious to change, could stand ready to alter their ideas and plans at any moment. Then they would see truth as it passed their way, and truth would not have to come and knock at the doors of their minds throughout the ages, to be refused admittance for lack of some special sign or button to show its pedigree. To seek truth fearlessly, without thought of either past or future; to shut one's mind to no channel, no matter in what repute that channel may be held by others: that is the first step in the attainment of divine wisdom. Until it is taken man remains little better than a fool. We might well imitate children in the matter, for children have no fear of truth, seeking it on all sides and loving what they find. Little children are very near to nature, but there is no reason why men and women should not be as near. Nature would quickly free them of time-worn preconceived conceptions and would show them things as they are, not as they ought to be.

E. T. H.

JEYPORE, RAJPUTANA, *8th November, 1896.*

ADDRESS TO THE PEOPLE OF INDIA.

BY KATHERINE A. TINGLEY.

[*The following address was delivered by Mrs. Tingley in the Town Hall, Bombay, October 29th, 1896, and was afterwards printed, by request, as a pamphlet. The Chairman introduced Mrs. Katherine A. Tingley as the Leader of the Theosophical Movement throughout the World, and as one who since her early childhood had devoted herself to the cause of humanity.*]

THE first question that must naturally arise in the minds of those who are present at such a meeting as this is, "What can be the object of this visit to India of a body of American Theosophists who are making a tour around the world, and what can they expect to accomplish in so short a time?"

It should be understood at the beginning that I have not come to India to seek the favor or recognition of any person or body of people, nor in the hope of affiliating with any public organization. My duty is to say what I have to say to the best of my ability, and my hearers may accept or reject the message as they please.

Though I occupy this independent position, as do the other members of my party, I am most anxious to work in harmony with all people who earnestly desire to serve humanity. Our object is to do our utmost for every soul who needs our help, for in the world of souls there are no distinctions of creed or sex. Every true Theosophist holds that the distinctions which appear in material life are of little importance as compared to the realities of the soul.

The best way of extending such help is to show people of all religions and beliefs the underlying meaning of their ancient teachings. It is not my desire to convert any one to some established creed or dogmatic system, but to help the Hindu to grasp the deeper, more spiritual and more scientific side of his own scriptures, and to do the same for the Mohammedan, the Parsi, the Christian, the Jain, and the Buddhist. For in each of their religions there are the same great teachings hidden, deeply locked in by the encrusting hand of time, as well as by the deliberate intention of the great teachers who first brought them to the world. The same key will open each of them to the gaze of the student who has first found the universal key within himself and has learned the way to use his knowledge rightly.

Should any one assume that he knows all that there is to be known, or that he has already solved the mysteries of the religious books of the world, it would be useless to attempt to add to his knowledge—or his

ignorance. There are some who, while professedly desiring enlightenment, are actually blinded by their spiritual pride which holds them to the false idea that *their* religion is the oldest of all, and that the occult truths it contains are the greatest that the world has ever known.

It should be known that India was not the source of the world's religions, though there may be some teachers in India who flatter you with that view in order to gather you into some special fold. The occult learning that India once shared in common with other ancient peoples did not originate here, and does not exist to any extent in India proper to-day.

That sacred body that gave the world its mystic teachings and that still preserves it for those who yearly become ready to receive it, has never had its head-quarters in India, but moved thousands of years ago from what is now a part of the American continent to a spot in Asia, then to Egypt, then elsewhere, sending teachers to India to enlighten its inhabitants. Krishna, Buddha, Jesus, Zoroaster, Mohammed, Quetzalcoatle, and many others who could be named were members of this great Brotherhood and received their knowledge through interior initiation into its mysteries. I hold that if any of these had given out a hundredth part of what they knew, the world would not only have refused to listen to their message, but would have crucified them in every instance. It is for this reason that every true teacher must keep back much that he knows, only revealing it to the few who can understand it and who are worthy of it.

There is no religion at the present time that has remained pure and undefiled. Man-made dogmas have crept into all of them, and their sacred books have been tampered with. In many sects of orthodox Christianity you will find doctrines that are utterly opposed to the spirit of Christ's teachings, as well as in Mohamedanism and Buddhism. Hinduism is no exception to the rule. Witness the shocking practice of *suttee* that ceased only a few years ago, and the custom of child-marriage and the enforcement of caste distinctions that still prevail. Such things are as much opposed to the laws of nature as to the spirit of the Hindu teachings.

It must be admitted that Hinduism has an esoteric side, but it is unprogressive and stagnant. Teachings that were secret 500 or 1,000 years ago should be exoteric to-day, but are not. The explanation is that there would have been nothing to replace them, so that which was secret had to remain so. Madame Blavatsky, who gave out some of the Hindu esoteric doctrines, was bitterly opposed by certain of the orthodox in India for doing so. By this they hindered their own advancement and the advancement of their country, for they interfered with the law of universal progression.

The first step to be taken in Occultism is the practice of unselfishness, for all work for humanity should be performed without thought of reward. Such work is of greater importance than the mere cultivation of the intellect or the collecting of large libraries.

There are in this great world of ours suffering men and women starving for bodily sustenance, for human sympathy and loving tender words that go further than anything else to arouse in them an answering voice of love. Believing this, I have instituted in many of the large towns which we have visited in Europe meetings for the very poor, at which many hundreds have been taken in out of the streets, fed, encouraged, taught the spirit of brotherly love, without interfering with their religious belief. The simplest ideals of pure thought and action were held up to them, and the divinity of man's nature was strongly accentuated. In all places where this work was carried on, the members of our Society have continued it. I know that here in India there are many thousands, even millions, of suffering people who live in the midst of the saddest poverty and distress. I hope on my return to America, after I have become better acquainted with their needs, to be able to establish means of assisting them, which, when begun, will no doubt have the support of many outside the Theosophical Society—Americans who wish to show in a practical way their interest in the spiritual life, whose first law is that of compassion and self-sacrifice.

Let me remind you that while your first duty lies with your families, your cities, your country, there is another duty you owe to the world as a whole. Come with me for a moment and make a mental tour of the globe. Try to realize that there are millions of souls in America with the same hopes and fears, sorrows and joys, as your own, feeling as you feel, struggling as you struggle. That there are thousands upon thousands of Theosophists there who are studying the ancient truths that are hidden in your scriptures as well as in all the sacred books of the world. Try to imagine the prehistoric civilization that once existed on that great continent, and think of it in connection with prehistoric India.

Pass on in thought from America to Europe. See the clear light that shines in Ireland—the home of forgotten mysteries; see England, France, Holland, Germany, Austria, Switzerland, Italy, and Greece rising once more from its slumber of centuries to remind the rest of Europe of its by-gone triumphs in philosophy and art. Yet still on to Egypt, once the home of earth's mightiest sages, still the custodian of some of their profoundest secrets—the sacred land that is destined to again lead the world in its spiritual development.

So passing over many waters with a life and usefulness of their own, return to India and look around. See India as it is and as it might be. Compare it with other lands; take that broad view of it that is necessary if you would see things as they are instead of as you imagine them to be.

Oh, ye men and women, sons of the same universal mother as ourselves; ye who were born as we were born, who must die as we must die, and whose souls like ours belong to the eternal, I call upon you to arise from your dreamy state and to see within yourselves that a new and brighter day has dawned for the human race.

This need not remain the age of darkness, nor need you wait till another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it, live in it; yours to-day, this hour even, if you will hear what is said with ears that understand. Arise then, fear nothing, and taking that which is your own and all men's, abide with it in peace for evermore.

FRAGMENTS—II.

I.

THE truest happiness is to be found in the deep *interior* study of the great mysteries of nature and life, seeking thus to find the best manner in which the soul may express itself, and in a constant fulfilment of this manner of expression when found. If they can be taught to see and feel this, and the true meaning of it, the work is done. Labor therefore faithfully to accomplish this in yourself, for we can teach others only what we ourselves know, and this knowledge is one with experience. The divine light burns for all; take your part of it, and illuminating first your own heart the power will then be yours to illumine others. Remember, words are not needed. In the silence these things are done. Those in whose midst you may live, quiet and unknown, will have the radiance cast upon them merely by your presence. It is not what you say and do, but what you *are* that tells, and that will leave its ineffaceable mark upon each character you meet as upon all time. The Soul desires to express itself in its reflection, your life. So live that it may do so. So think and act that you may become a channel for higher things to descend to the lower planes. * * *

II.

Meditate on things you want to know. * * * Seek all knowledge within yourself, do not go without. You understand what is meant by this; not that books should be neglected, but that information obtained from them should be *drawn within*, sifted, tested there. Study all things in this light and the most physical will at the same time lead to the most spiritual knowledge.

III.

Duty is not an ogre but an angel. How few understand this. Most confuse it as they do conscience.

IV.

Sorrows, crosses, these are our opportunities could we but see it so. But he is far along who does so see it. He has attained who fully realizes it.

V.

The Lodge force working in a pure devoted heart sets free the soul and lets it speak. The eternal verities resound for ever upon the spiritual planes and when the mind is pure and will hearken, the soul echoes them.

VI.

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What of the darkness! What of the light! They are one to those who *see*. How plain these matters are in higher moments, how drearily obscure at other times. This will show you the value of higher moments perhaps, and what those always living in them enjoy.

Be what you love. Strive after what you find beautiful and high and let the rest go. Harmony, sacrifice, devotion, take these for key-notes, express them everywhere and in the highest possible way. The beauty of a life like that, the power of it, who can measure or set bounds to.

VII.

Can you not live so as to feel the great throbbing heart around you, so as to express that feeling in even the smallest detail? Let there be nothing cold or cynical in your view of life. Sense the pathos and the pity of it, trusting that some day to your now darkened eyes the mystery and the pain will be untangled. Feel, feel, with everything that cries, with everything that suffers, and in even the most broken fragment of a life, find some beauty. Let your own quivering heartstrings teach you the anguish in other hearts and live to ease it. Pain is our best teacher. Do not dread nor flee her therefore, she comes in mercy. Go forth to meet her, trembling perhaps, but reverently, patiently, unflinching; only so can the lesson be learned, and from the dark hours spent with her a light shall arise, showing the way to stumbling feet, giving the power to comfort and console. And in the peace of that your heart shall understand and be satisfied.

VIII.

How much mis-interpretation and mis-understanding there is regarding these things, and by the most enthusiastic, the most devoted souls, whose emotional intensity driving them along, blinds them utterly, and

in the *full chase* of new experiences they see not that they are following only their own desires, and again losing the substance for the shadow. It *is* discouraging, and yet the forces thus generated can be used for higher ends, and the good intention of the deluded one counts for him. But remember, O disciple, that in the silence these things are performed and recognized and in the silence alone. Few indeed understand how complete that silence must be, few save those who have at some time known the peace of it. All *excitement* is *psychic*, and though these whirlwinds of force descend, you must learn to hold yourself still in their midst, feeling neither attraction nor repulsion, else chains are forged to draw you to them. There are some who need this lesson badly, all more or less. * * * The great force acts dually and you must stand *still*, not passive or inactive but unswayed. You must learn to take psychic emotions in hand as well as physical. * * *

Hold your purpose and your ideals clearly and steadily before you. Desiring truth you shall surely have it, intending righteousness you shall surely so perform though all things seem to conspire against you. In times of confusion and difficulty rest upon that and you may then unshaken see no agreement, no light ahead. * * *

XI.

I measure the height not merely the depth of a soul by its stillness.

CAVÉ.

CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION.*

THE word cycle is derived from the Greek word *Kuklos*, or a ring. It has been turned in the English language into the word cycle, by the process of saying Kykle, and then cycle. The corresponding word in the Sanscrit is *Kalpa*, which has in fact a wider and a deeper meaning; because cycle in English is a word which covers, is used for, and thus somewhat confuses, many cycles. It is used for the small cycles, and the larger cycles, the intermediate cycles and the great ones, whereas the word *Kalpa* means and implies only one cycle of a large size, and the smaller cycles within that are designated by other words.

What is a cycle? It is a circle, a ring. But not properly a ring like a wedding ring, which runs into itself, but more properly like a screw thread, which takes the form of a spiral, and thus beginning at the bottom, turns on itself, and goes up. It is something like the great Horseshoe Curve in the Pennsylvania Railroad. There you go around the curve at the lower end; you go down into the horseshoe, and as you turn the grade rises, so that when you arrive at the opposite side you have gotten no further than the beginning, but you have risen just the distance between the two ends of the grade.

But what do we mean by a cycle in Theosophy, in our own investigations of nature, or man, or civilization, or our own development, our own origin, our own destiny? We mean by a cycle, just what the Egyptians, the Hindoos and the philosophers of the Middle Ages meant by it; that is, that there is a periodical return or cycling back, circling back of something from some place once more. That is why it is called cycle, inasmuch as it returns upon itself, seemingly; but in the Theosophical doctrine, and in the ancient doctrines, it is always a little higher in the sense of perfection or progress. That is to say, as the Egyptians held, cycles prevail everywhere, things come back again, events return, history comes back, and so in this century we have the saying: "History repeats itself."

But where do Theosophists say that cyclic law prevails? We say that it prevails everywhere. It prevails in every kingdom of nature, in the animal kingdom, the mineral world, the human world; in history, in the sky, on the earth. We say that not only do cycles pertain, and apper-

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* *This paper was read by Mr. Judge before the Sixth Annual Convention of American Theosophists and afterwards printed, together with the other Convention addresses, in the Appendix to the Convention Report.*

tain, and obtain in and to the earth and its inhabitants, but also in what the Hindoos call the three kingdoms of the universe, the three worlds; that is, that below us, ourselves, and that above.

Now, if you will turn to Buckle, a great writer of the English school, you will find him saying in one of his standard books, a great book often quoted, that there is no doubt cyclic law prevails in regard to nations, that they have come back apparently the same, only slightly improved or degraded, for there is also a downward cycle included within those that rise; but Buckle did not discover a law. He simply once more stated what the ancients had said over and over again. And it has always seemed to me that if Buckle and other people of that kind would pay a little more attention to the ancients, they would save themselves a great deal of trouble, for he obtained his law by much delving, much painstaking labor, whereas he might have gotten the law if he had consulted the ancients, who always taught that there were cycles, and that there always will be cycles.

Among the ancients they had a great many large and important cycles. In their classification they had a Saros and a Naros, which are not understood to-day by us. They are known to some extent, but what exactly they are, we do not know. The Egyptians taught that there was a great sidereal cycle, and that is recognized to-day, at last; that is the cycle of 25,000 years, the great one caused by the fact that the sun went through the signs of the Zodiac in that length of time. Now, I do not assume that you know nothing about astronomy, but in order to make it clear, it will be better for me to state this over again, just as it is. The sun goes through the signs of the Zodiac from day to day and from year to year, but at the same time, in going through the signs of the Zodiac, he goes back slowly, like the hands of a clock ticking off the time. In going through that period he comes back to the same point again, and retards himself, or goes back; that is called the precession of the equinoxes, and it is so many seconds in such a length of time. Those seconds in the sky turned into time show you that the sun takes 25,000 and odd years to come back to the place from which he started out at any particular time; that is to say, if you imagine that on the first of April, this year, the sun was in such a degree of Aries, one of the signs of the Zodiac, he will not get back to that sign by the precession of the equinoxes until 25,000 years have passed away.

Now, the sun is the centre of our solar system and the earth revolves around it, and as the earth revolves she turns upon her axis. The sun, it is known now by astronomers, as it was known by the ancients (who were ourselves in fact), revolves around a centre. That is, that while we are going around the sun, he is going around some other centre, so that we describe in the sky not a circle around the sun, but a spiral, as

we move with the sun around his enormous orbit. Now do you grasp that idea exactly? It is a very important one, for it opens up the subject to a very large extent. There is a star somewhere in the sky, we do not know where—some think it is Alcyone, or some other star, some think it may be a star in the Pleiades, and some others think it is a star somewhere else—but they know by deduction from the known to the unknown, that the sun is attracted himself by some unknown centre, and that he turns around it in an enormous circle, and as he turns, of course he draws the earth with him. In the course of 25,000 years in going around the signs of the Zodiac, he must take the earth into spaces where it has never yet been, for when he reaches this point in Aries, after 25,000 years, it is only apparently the same point, just as when I came around the curve of the Horseshoe, I started around the first point and went around the curve, came back to the same point, but I was higher up; I was in another position. And so, when the sun gets back again to the point in Aries, where he was on the first of April this year, he will not be in the exact position in the universe of space, but he will be somewhere else, and in his journey of 25,000 years through billions upon billions of miles, he draws the earth into spaces where she never was before, and never will be as that earth again. He must draw her into cosmic spaces where things are different and thus cause changes in the earth itself, for changes in cosmic matter in the atmosphere, in the space where the sun draws the earth, must affect the earth and all its inhabitants. The ancients investigated this subject, and declared long ago this 25,000 years cycle, but it is only just lately, so to speak, that we are beginning to say we have discovered this. We know, as Nineteenth century astronomers, that it is a fact, or that it must be a fact, from deduction, but they knew it was a fact because they had observed it themselves and recorded the observations.

The Egyptians had also the cycle of the Moon, which we know, and they had more cycles of the moon than we have, for the moon not only has her cycle of twenty-eight days, when she changes from full to disappearance, and then again to youth, but she also has a period of return somewhere over fourteen years, which must itself have its effect upon the earth.

Then they said, also, that the human soul had its cycles, it being 5,000 years. That is, the man died, or the king died, and his body was turned into a mummy in the hope that when, after his five thousand years cycle had elapsed and he came back once more to earth, he would find his mummy there? No; but that no one else should have taken his mummied atoms and made a bad use of them. Mummification is explained by us in another way. Their knowledge of the law of cycles caused them to make the first mummy. They held that a human soul

returned; they also held that all atoms are alive, just as we do; that they are sensitive points; that they have intelligence belonging to the plane on which they are, and that the man who misuses atoms of matter, such as you have in your bodies and your brains, must stand the consequences. Consequently, saying that to themselves, they said, "If I die, and leave those atoms, which I have used so well, perhaps some other man will take them and use them badly, so I will preserve them as far as possible until I return, and then by a process destroy the combination of atoms, absorb them into some place, or position, where they might be put to good use." That may seem offensive to some to-day, but I am merely repeating the theory. I am not saying whether I believe it or not.

The ancient Egyptians who held these theories have disappeared and left nothing behind but the pyramids, the temples of Thebes, the Sphinxes and all the great monuments which are slowly being discovered by us. Where have they gone? Have they come back? Do the Copts now in Egypt represent them? I think not, although heredity is the boasted explanation of everything. The Copts are their descendants? They know nothing, absolutely nothing but a simple language, and they live the life of slaves, and yet they are the descendants of the ancient Egyptians! What has become of them? The ancient Egyptians we think were co-laborers with the ancient Hindoos, whose cycle remains; that is to say, whose descendants remain, holding the knowledge, in part, of their forefathers, and we find that the Hindoos have held always the same theories as to cycles as the Egyptians held. They divided the ages of the world. They say manifestation begins, and then it lasts for a period called a Kalpa, an enormous number of years; that Kalpa is divided into ages. The small cycle is composed of a large number of years; one will be four thousand, another four hundred thousand, another will be a million, and so on, making a total which we cannot grasp with the mind but which we can write upon the paper.

Now, the idea of cycles came from the Hindoos, through the nations who spread out from there, for it is admitted that the land of Hindustan is the cradle of the race. The Aryan race came down into Christendom, so that we find the Christians, the Romans, the Greeks and all people around that time holding the same theories as to cycles; that is, that cyclic law prevails everywhere. We find it in the ancient mystics, the Christian mystics, the middle age mystics and the mystics of times nearer to ours. If you will read the works of Higgins, who wrote the Anacalypsis, you will find there laborious compilations and investigations on the subject of the cycles. Do they obtain? Is there such a thing as a cycle which affects human destiny?

Coming closer to our own personal life, we can see that cycles do

and must prevail, for the sun rises in the morning and goes to the centre of the sky, descends in the west; the next day he does the same thing, and following him, you rise, you come to the highest point of your activity, and you go to sleep. So day follows night and night follows day. Those are cycles, small cycles, but they go to make the greater ones. You were born, at about seven years of age you began to get discretion to some extent. A little longer and you reach manhood, then you begin to fall, and at last you finish the great day of your life when body dies.

In looking at nature we also find that there are summer and winter, spring and autumn. These are cycles, and every one of them affects the earth, with the human beings upon it.

The esoteric doctrine, the inner doctrine of the old Theosophists and the present day Theosophists, to be found in every old literature and religious book, is that cyclic law is the supreme law governing our evolution; that reïncarnation, which we talk so much about, is cyclic law in operation and is supreme. For what is reïncarnation but a coming back again to life, just what the ancient Egyptians taught and which we are finding out to be probably true, for in no other way than by this cyclic law of reïncarnation can we account for the problems of life that beset us; with this we account for our own character, each one different from the other, and with a force peculiar to each person.

This being the supreme law, we have to consider another one, which is related to it and contained in the title I have adopted. That is the law of the return of impressions. What do we mean by that? I mean, those acts and thoughts performed by a nation—not speaking about the things that affect nature, although it is governed by the same law—constitute an impression. That is to say, your coming to this convention creates in your nature an impression. Your going into the street and seeing a street brawl creates an impression. Your having a quarrel last week and denouncing a man, or with a woman and getting very angry, creates an impression in you, and that impression is as much subject to cyclic law as the moon, and the stars, and the world, and is far more important in respect to your development—your personal development or evolution—than all these other great things, for they affect you in the mass, whereas these little ones affect you in detail.

WILLIAM Q. JUDGE.

(*To be continued.*)

A HUNDRED YEARS AGO.

HERE is a curious old book, duskily venerable in paper and binding outworn in the fashion of the German, Greek, Hebrew type, and with ink faded and uneven. It bears the date, 1784, and was published simultaneously at Frankfurt and Leipzig. Its title is, "Magikon, or the Secret System of a Society of unknown Philosophers; arranged under different articles; explained and supplemented by annotations and postscripts; and its relation with older and newer Mysteriologies pointed out. By an Unknown, of the Luminous Square, who is neither Soothsayer nor Epopt."

We shall return later to the Preface, which contains certain rather vague though suggestive details of the "Society of Unknown Philosophers;" meantime, let us try to master in outline at least the main conceptions of their Secret System. The first chapter, on "Godhead," begins with these words: "Everything that our Theosophists teach of the being of Being, rests on the twofold idea of the Unity of the most sacred Three, or Ternarius sanctus. As a Unity, the highest Being is the eternal and enduring Source of all thinking and immaterial principles; the Root of all world-numbers; the first and only Cause; the Centre, from which the life and powers of all Being emanate every moment, streaming backwards again to this centre, as their final Goal.

"The Ternarius sanctus is only spoken of cursorily; it is seen, however, that the teacher views it as essentially the Godhead, the fullness of its direct expression. For this most sacred Three was from eternity indivisible, as Three in One, but not as One in Three, the loftiest subject of adoration, and essentially distinct from the Ternary of the sensible. In it lies the fulness of divine Action and Reäction; the everlasting Bliss, which Divine Being possesses as its own nature.

"The Christus, as inborn in the Godhead, belongs to the Unity, with the most sacred Three. He has Life and Light in himself; bears the number and name of Wisdom; stood from eternity in real union with the Unity, and retained this union upon earth also. Besides this, the teacher also speaks of a pure and mightily working Substance, which must descend from the Godhead upon man, if the centre of his spirit is to gain steadfastness, and not shrink back tottering for ever, on itself. This is what the Scripture calls the Spirit of the Godhead, or the Holy Ghost."

To the first part of this paragraph is appended a note, that "our Theosophists" affirmed the principle that the Divine alone can be said

to have life and light in itself; for all beings outside the Divine, are, live, and shine wholly in, through, and from Divinity, not in, through, and from themselves. The text continues:

"The scripture teaching, of the Divine Trinity in Unity, really belongs, therefore, to the system of our Theosophists.

"The everlasting Fulness of the divine properties and powers rests on a Number for which man has no quotient. It finds direct expression in the consecrated names of that eternal Book from which life flows into all beings. Two of these necessary properties of the Divine are perfect Goodness and Freedom, both of which are equally absolute. Owing to the former, the Divine cannot have the slightest share in the origin of evil; and, owing to the latter, he follows his own Law alone, or, more truly, is himself law, and his freedom is, therefore, essentially distinct from the freedom of all other beings, and vastly higher.

"The divine Action is no Creation from Nothing; but an inseparable and incessant Emanation, or Putting forth from himself." To this, again, is added a note, telling us that the Divine works according to his light so incessantly, that, in every moment, he gives and takes away the forces of all beings; an alternation which, however, rests wholly on Time, whose relations are likened to the wider or narrower space between the lines enclosing an angle, which, according to its greater or less distance from the apex, is subject to greater or less subdivision. The teaching as to world formation is then continued:

"Each of these Emanations is indestructible, because God emanates only Principles, and not composites. But all Principles come from the same source, the Divine, either directly or indirectly. The former is true of the Principles of all thinking, the latter, of all unthinking beings.

"The whole activity of God consists in a revelation of his attributes, which are endless, like the numbers and powers. Outside Time,—that is, outside the realm of the sensible,—he reveals himself through those which indwell in himself; but in Time, through the intermediary of such as come from him, indeed, yet are outside him, and not himself."

Thus far touching the Principles held by "our theosophists," a hundred years ago, regarding the nature of the Divine. It will be seen that these principles are in essential agreement with those held by the Theosophists of to-day,—by the Theosophists of all ages. We have a curiously close analogy to the form of presentation met with here, in certain treatises of Shankara, where he writes as a teacher of philosophy working through the forms and with the phrases, of the popular religion of his day; speaking, for instance, of "the Lord," rather than of the supreme Self, and describing the Emanating Power in terms of the popular deity Vishnu. Under these outward forms of expression, however, we see quite clearly the firm grasp of first principles, in their most lucid

and universal philosophic form; and we have, therefore, the most cogent evidence that the Theosophical movement of the last quarter of last century rested on the old, immemorial foundations which we have learned to perceive at the heart of all religions. Continuing this study, we shall subsequently have occasion to see what views were held by "Our Theosophists," as to the nature of the visible universe and man; what doctrines they taught as to man's relation to the Divine; what destiny they foresaw for man, in the great Beyond.

CHARLES JOHNSTON.

(*To be continued.*)

A MYSTICAL POEM.

THE following is a free translation of a poem by Derjavin, one of the standard Russian poets. It will be clear to any one who reads it in the right spirit, that the poem was written from a philosophic standpoint very much akin to the cosmogenesis of the "Secret Doctrine." One or two educated Hindoos to whom I happened to mention some passages in it were greatly excited about the poem being pure Vedantism, according to them. Pure Vedanta or not, it will by no means be lost time to compare the thoughts in it with the thoughts in Shankaracharya's Atma Bodha, or the Awakening to the Self. The poem bears the title of "God" and was written at the end of the last century, when everybody who was anybody at all in Russia was sure to belong to some Lodge of Free Masons. So it is just possible that the point of view in it is the one of all enlightened Free Masons. And in this case, it shares its origin with the "Secret Doctrine" at least to some extent. But I, for one, would be better pleased to think that the resemblance was simply due to the purity of the author's own spiritual clearsightedness and independent inspiration. It may interest Theosophists to know that this poem was a great favorite of H. P. B.'s.

VERA JOHNSTON.

Endless in space, living in the eternal motion of Substance, Thou, who wast before the flight of ages, who art impersonal in the three persons of Deity. Spirit present everywhere and indivisible, with no assigned abode and with no cause, whom none could understand as yet, who fills, embraces, creates and preserves everything by the very essence of itself, the One whom we call God.

Though a high intelligence might measure the deep ocean, and count the sands and the rays of planets, for Thee there is no number and no

measure; even Spirits of Light, born of Thy Radiance, could not conceive of Thy ways; as soon as the thought dares to lift itself to Thee it is doomed to disappear in thy Greatness, like a moment, passing into eternity.

Thou hast called forth from the abysses of eternity the primordial existence of Chaos; and founded in Thyself this eternity born before the ages. Self-born and radiant, Thou art the light whence all light proceeds. Creating everything in one word, expanding in continually renewed creation, Thou hast been, Thou art, Thou shalt be forever.

Thou containest the chain of beings in Thyself, Thou sustainest it and givest it light. Thou makest the beginning harmonious with the end, and givest life through death. Like streaming and whirling sparks, so are the Suns born from Thee. Like crystals of frost sparkling, moving and shining on a clear frosty morning, so are the stars in the abysses below Thee.

The burning millions of stars stream in the immeasurable space, fulfilling Thy laws, and shedding lifegiving rays. But all these burning torches, and the ardent rocks of crystals, and the boiling hosts of golden waves, and the fiery ether and the totality of all possible shining when compared to Thee will be like night before day.

Before Thee our whole system is like a drop before the ocean. Then what is the world to which I belong, and what am I myself? When I have added to all the worlds of the heavenly ocean hundreds of millions of other worlds, the total will be like a speck if I dare to compare it to Thee: and so before Thee I am certainly nothing.

I am nothing! Yet Thou shinest in me with the Greatness of Thine own powers, Thou art mirrored in me, like the great Sun in a tiny drop of water. I am nothing! Yet I feel my own being, I yearn everlastingly to hover in great heights; my soul longs to become Thyself; it penetrates into things, it thinks, it reasons: I am, therefore, Thou art as well.

Thou art! the whole plan of Nature tells me of this, my own heart repeats it to me, and my reason assures me of it: Thou art and I am, no more, a nothing! I am a part of the complete universe, and I dream of having been placed in the exact middle of being, where Thou hast ended creatures of flesh and begun the heavenly spirits, having tied with me the complete chain of beings.

I am the link of the scattered world, I am the culminating point of matter, I am the centre of everything created, I am the initial letter of Deity; with my body I decay in the dust, with my mind I order the thunders, I am a king, I am a slave, I am a worm, I am a God! But wondrous as I am, whence do I come?—I do not know; but through myself I could not be.

I am thy creature, O Creator! I am the work of thy wisdom, O source of life, giver of blessings, soul of my soul and King! The ends of Thy truth necessitated that my immortal being should pass through the abyss of death, that my spirit should clothe itself with mortality, and that through death I should return, O Father, into thy deathlessness.

O, Ineffable and Inconceivable one! I know that the imagination of my soul is powerless to trace thy mere shadow. It is a duty to praise Thee, but what other worship can weak mortals give Thee, but the yearning to raise themselves up to Thee and, with tears of gratitude to lose themselves in the untold difference between them and Thee.

THE NEW YEAR.

GREETINGS and good wishes! They are in the very air. We cannot escape from their magic influence, for this season of the year is one of the heart's cycles and not even the most conventional and selfish are secure within the walls which they have built up around themselves.

What do these greetings mean? What can they mean? The whole world is full of unrest. Continually we hear of wars and rumors of wars, of men out of work, of suffering, wretchedness and vice. Yet even those ready to fight, even the poor and wretched, even too the criminal and evil say "Greeting, A Happy New Year!" and answer your greeting.

The heart speaks sometimes in spite of the outer man and the heart has ever, somewhere, deeply hidden maybe, a spark of love and faith and hope. And at the changing of the yearly cycle the darkest clouds break for a moment and the heart gives its greeting to the world as the dawn of the New Year breaks.

It has been said that the present time is a time of trial for all humanity. Perhaps some understand a little what this means. We are approaching the close of several great cycles, great "years," and shall soon enter upon new cycles. What will be our greeting then? The

heart will try to make itself heard even as it does at each New Year. It is even now whispering its message and its greeting within the breast of each, calling to us to awake, to rise from our sleep that we may greet the rising of the Sun.

What is the trial which humanity is passing through? And if this be a time of trial for all humanity, how much more is it not so for those who have some little knowledge, who are striving to set their feet upon the Path? Surely it is a time of trial for them and surely too it is their great opportunity!

Does not our trial and the trial of humanity consist in this: that we shall listen to the greeting and the cry of the heart, that we shall follow the promptings of the heart? Our greatest trials and tests are in the little everyday things of life.

There has been much evil in the past lives of all of us. Who among us is without sin, who among us is pure? Yet if only for a moment we could forget the past and could do, untrammeled, that which the heart prompts! We are all hampered, hemmed in, by remembrance of the past and are afraid to live up to that which is highest and noblest in us. We neither trust the divine light in our own hearts nor the divine light in the hearts of others.

Are we not often afraid to do that which is heroic and noble—and many of the simplest acts of life need heroism—not merely because of our own memories of the past but because of the memories of others? Then too, do we not ourselves hamper our brothers in the same way?

It may be that the trial of humanity is simply a trial of brotherhood. Can we be brothers, shall we strive to live our highest, our best; and, what is harder for many, shall we permit our brothers to live their highest, their best, shall we give our brothers the credit of having high and noble purposes, shall we recognize that they are seeking the light and to live according to the light?

We all ask for freedom for ourselves, but let us rather be slaves if thereby our brothers may be free. We seek to work for humanity, let us also be willing that others shall work for humanity and let us give them our love, our sympathy, our support.

The trial will be safely past if only we will give to each the right to act divinely. Let us strive to act divinely ourselves according to our birthright.

Then shall the dawn of the new year and the new cycle break with the radiant glow of joy and goodwill, and the night of our toiling be past.

A New Year's Greeting to you, my comrades!

ABU-BEN-F.

LITERARY NOTES.

LOTUSBLÜTEN for November opens with an article on the Theosophical Society in Germany, explaining the theosophical ideals and the purposes of the Society. This is followed by a further installment of the *Tao-Teh-King*, a description of the Yogi sleep (*Samadhi*) and a continuation of the articles on the mysteries.—[G.]

THE THEOSOPHICAL FORUM for December opens with a discussion of the old point of "Accidental Karma." All the answers are good. The death of the soul is also explained. The long list of theosophical activities is most satisfactory and pleasing reading. —[G.]

ORIENTAL DEPARTMENT PAPER for November–December, is a miscellany of translations, each with its peculiar charm and merit. A hymn from the *Vayu Purana*; a portion of the *Mahabharata* with commentary, which are of peculiar interest in connection with the papers on the *Bhagavad Gita* now appearing; extracts from the *Chhandogya Upanishad* with commentary; thirty stanzas of Shankara's *Vivekachudamani;* and finally the second paper on the *Bhagavad Gita*, complete a most unusually interesting number. This publication, which so well justifies the second object of the Theosophical Society, should receive the warm support of members. The subscription is but fifty cents a year. —[G.]

MAGIC, a monthly Australasian magazine published in Sydney by one of the oldest members of the T. S. in Australia, T. W. Willans, is the latest recruit to the ever-growing list of theosophical magazines. With its well designed cover, so superior to the unfortunate first attempts of some of our periodicals; its excellent shape and the good paper and type work, it should at once take a prominent place before the theosophical public, and its contents promise to be quite up to its *Sthula Sarira*. The articles are all short, but well selected and to the point, but we regret to see so many initials and *noms-de-plume*. We wish *Magic* a long, useful and successful life.—[G.]

THEOSOPHIA for November. It is not often that we have occasion to welcome in any one month the advent of two new theosophical magazines. That indefatigable worker in Sweden, Dr. G. Zander, the President of the recently formed T. S. in Europe (Sweden) is responsible for this new venture in the field of theosophical literary activity, which we are so heartily glad to see. The first number, published in October, has not been received, the second, modelled in form, cover and size after THEOSOPHY, is composed almost entirely of translations of the articles about Mr. Judge which appeared in THEOSOPHY last spring. Even the picture of Mr. Judge which appeared in our May number has been reproduced. A new feature is to be a *résumé* in English of the contents of each number, with some short notes regarding the movement in Sweden. They hope thereby to come in touch with other theosophical publications in spite of their difficult language, and also to extend their circulation in other countries, especially among Swedish speaking people. We wish them every success and many subscriptions from this country.—[G.]

THE LAMP for November is the usual pot-pourri of cuttings, reviews, notes and poems, all judiciously chosen, prefaced by an editorial on the "Ulterior Object," a wise little paper full of good advice.—[G.]

OURSELVES for November. The opening paper, "The Mind of Europe," contains a review of a speech made by Lord Dufferin, at Belfast, and comments thereon. Following this, a story, "The Master of Failure. A Scientific Forecast" is a good article on brotherhood, and another good article is "Our Younger Brothers" by Mary Williams, admirable for beginners.—[G.]

THE IRISH THEOSOPHIST for November. "The *Bhagavad Gita* in Practical Life" is again given the place of honor. It continues in the same brilliant and impassioned style to treat of the despondency of Arjuna. "The Childhood of Apollo" is one of Æ's beautiful symbol-tales, told partly in prose, partly in verse. C. J. contributes "To Die, To Sleep," which tells us of death and sleep and dreams, and some of the purposes and meanings of these. It is all most illuminating, full of deep truths to keep by one and think over. A very able paper on "The Power of Thought," and the conclusion of Mrs. Wood's "The Virtues That Do Most Easily Beset Us," complete a number well up to the high standard of this magazine.—[G.]

THE OPEN COURT of October 8th contains an admirable article by Charles Johnston entitled "The Upanishads and the Brahmans." It is in a sense a continuation of a series of articles, by the same author, which appeared in *The Calcutta Review*, and which were

reprinted in pamphlet form under the title "Caste and Color in Ancient India." Together they form a most interesting and convincing proof of the contention, now attracting widespread attention, that the lost wisdom is not the property of the Brahmans, and that, on the other hand, it is to the genius of the Rajputs or the red race in India that we owe all that is best in the *Upanishads* and in the *Bhagavad Gita*, and in Buddhism.—[G.]

CHILD LIFE, a new Theosophical magazine for children, has the very natural fault of being somewhat above the heads of the children for whom it is intended. It contains a number of prettily written little stories and verses, and the print and paper are all that could be desired. (Subscriptions—$1.00 per annum—should be sent to E. M. Hyatt, 147 Hancock St., Brooklyn, N. Y.)—[G.]

THE SERMON ON THE MOUNT AND OTHER N. T. TRANSLATIONS. [Reprinted from the *Irish Theosophist.*] The first matter of interest connected with this most interesting and valuable series of translations, is the signature, Aretas, over which, it will be remembered, there appeared a very valuable series of renderings from the *Popul Vuh*, under the general title "The Book of the Azure Veil." We may, in parenthesis, express the hope that this work may soon be taken up again, and completed. It will have a special value, in the near future, when far more general attention will be given to the surviving records of Archaic America, under the guidance, perhaps, of the living heirs of those records.

To turn to the present series of translations; the work done may be divided into two parts, the translations themselves, and the commentary contained in the notes. Of the former, we may say that it is of the highest value, and is evidently the work of a student with a true instinct for scholarship; the instinct, that is, for accurately apprehending the thought of a work, and clearly recording this apprehension. It is impossible, in every case, to decide with certainty as to the meaning which a word or phrase bore, in the mind of the writer or speaker; but in every deviation from the accepted meanings, and these deviations are many, we have a suggestion which is of high value, and which, whether it may ultimately be received, or not, always leaves us richer by a thought.

The same is true of the commentary. Even when it is doubtful whether this or that interpretation can be demonstrated to be the true one, we are conscious of having received a new light on the psychic and spiritual problems dealt with.

So that we heartily express the hope that we may soon see more work from the same hand; and we should be especially glad to see a return to, and a completion of, the work already done on the Book of the Azure Veil.—[J.]

MYSTIC MASONRY, or the Symbols of Freemasonry and the Greater Mysteries of Antiquity, by Dr. J. D. Buck. We do not have to commend a new book by Dr. Buck to insure its being cordially received and widely read both in and out of the ranks of the Theosophical Society, but one cannot speak of his latest work without unstinted praise, for it is not only Dr. Buck's best effort, but is a work of great merit from any point of view. Approaching the subject of occultism from a purely masonic standpoint, it gradually and imperceptibly leads the reader through the different phases of mysticism until the whole general theory of occult philosophy is laid bare and clearly explained. The book is an octavo volume of nearly three hundred pages, with many diagrams and plates, and is prettily bound in purple cloth. It can be secured from the Theosophical Publishing Company. Price $1.50.—[G.]

THE AWAKENING TO THE SELF, of which we have just received an advance copy, more than fulfils the expectations raised by a note in our last issue. In outward appearance it is undoubtedly the prettiest of theosophical books; on the cover is a picture of a very famous group of mountains,—just within the Tibetan frontier,—which have long been used as a simile for the enduring majesty of spiritual things "unmoved like the everlasting hills." The body of the text is printed on laid paper, in an adaptation of fifteenth century type, the ink being dark blue throughout. But the real value of this little book, it is needless to say, lies in the fact that it is a very faithful rendering of the best and most beautiful work of one of the greatest spiritual teachers within the historic period; and we can heartily recommend all our readers to become possessed of it without delay.

THE THEOSOPHICAL NEWS. This weekly paper has quite maintained its reputation as the best publication in the society for news. With full reports of the Crusaders' doings, and generally a special letter from Mr. Patterson, and accounts of activities from different parts of the world, one must take the paper to keep well informed of what is going on. Like all young Theosophical publications, it is having its struggle for existence, and should be supported by every member of the T. S., for it costs but one dollar ($1.00) a year, which surely is not beyond the means of any one. Give it a New Year's present of your subscription.—[G.]

MIRROR OF THE MOVEMENT.

NEW BRANCHES have been chartered as follows during the past five months: Easthampton T. S. (Mass.), Aug. 11th; Cariboo T. S. (Barkersville, B. C.), Sept. 4th; Chelmsford T. S. (Mass.), Oct. 6th; Manchester T. S. (N. H.), Oct. 14th; Middletown T. S. (Ohio), Nov. 12th; E. T. Hargrove T. S. (Pawtucket, R. I.), Nov. 30th; Petaluma T. S. (Calif.), Dec. 8th. Applications for charters have been received from Staten Island, N. Y., Lewiston, Maine, and Peoria and Belleville, Ill.

THE CRUSADE BAZAAR held at the Masonic Temple, Boston, during the first week in December netted $600 for the Crusade fund. The weather was fine throughout, the newspapers gave good notices, and the attendance was large,—every one being well pleased with the artistic effect. 5000 circulars and 3000 souvenir programs were distributed besides many other pamphlets on Theosophy.

ARYAN T. S., New York, had discussions on Tuesday evenings in December, on "Duality in Nature," "Charity," "The Lower Nature of Man," and "The Mystery of the Ego." Lectures were given on Sunday evenings by J. H. Fussell, A. L. Conger, Jr., Dr. E. B. Guild and T. R. Prater.

H. P. B. T. S. (Harlem) has had the following public lectures on Sunday evenings: "The Religions of the Future," by A. L. Conger, Jr.; "Responsibility," by Anna M. Stabler; "The Soul," by S. F. Hecht; "The Mission of Theosophy," by Mrs. Maschmedt. The "Bell Ringers" have during the past month distributed 2,000 circulars. The chairman of this organization is a boy of thirteen, the youngest member of the branch.

PITTSBURG T. S. had lectures in December on "Modern Witchcraft," "Universal Brotherhood," "Capital Punishment," and "Duty" by Messrs. E. Holbrook, J. L. Park, Fitzpatrick and Mrs. M. B. Beach, respectively.

CINCINNATI. Dr. Buck's course of three lectures and two lectures by H. Dharmapala netted $125 for the Crusade fund. There were large and representative audiences at all of the lectures, and the newspapers gave good preliminary notices and generous reports of the lectures themselves. In January the Cincinnati T. S. will give a concert for the benefit of the Crusade.

THE LOUISVILLE BRANCH was visited on November 23d and 24th by Mr. A. E. S. Smythe, of Toronto. Mr. Smythe delivered two lectures at Music Hall to large and appreciative audiences, his subjects being "Theosophy and Christianity" and "The Reembodiment of the Soul." The local papers had reporters at each lecture and gave good reports.

The Louisville Branch was organized last April, soon after the visit of Mr. Burcham Harding, and though it has gained members slowly still it has that harmony in its ranks that is sure to make it a success. We are looking for good results from the visit of Mr. Smythe.

MANASA T. S., Toledo, O. On Jan. 1st the Branch will move into larger quarters. A commodious room has been secured in the same building as that now occupied. A special occasion will be made of the opening meeting, and besides a general talk on Theosophy. Music will be made a special feature.

DENVER BRANCH is growing slowly, but surely, there having been four members added in the past four or five weeks. Mrs. M. M. Du Pre, late of Blavatsky Lodge, Washington, D. C., is conducting a class for beginners every Monday night, which has a large attendance of strangers and members. The following changes have been made in the officers: Mr. Wm. E. Ostrander, Secretary and Treasurer, has resigned, on account of business changes, which will take him away from Denver much of the time. Mrs. Lucia Torres Ostrander, Librarian, also resigned. These resignations were accepted with the greatest regret by all. Mr. Ostrander's services to this branch have been of incalculable value, both financially and otherwise, and it will be difficult to fill the place he has occupied. Miss Alice G. Herring, Vice-President, resigned. The following appointments were made by the President to fill these vacancies: Mrs. M. M. Du Pre, Vice-President and Librarian; Miss Alice G. Herring, Secretary and Treasurer.

SAN FRANCISCO T. S. had the following Sunday lectures in December: 6th, "Early Days of Christianity," by Dr. Anderson; 13th, "Gods, Heroes and Men," by Mr. Amos J. Johnson; 20th, "A New Hope," by Mrs. M. M. Thirds; and 27th, "A Theosophical Idea of Duty," by Mr. E. P. Jones.

AURORA BRANCH, Oakland, had the following lectures in December: 6th, "Gods Heroes and Men," by A. J. Johnson; 13th, "Repeated Earth Lives," by Mrs. M. M. Thirds; 20th, "Theosophy Amongst the Working Classes," by E. S. Stephenson; and 27th, "Brotherhood," by L. T. Merwin.

TOURS OF THEOSOPHICAL LECTURERS.

MR. GEORGE D. AYERS, of Boston, has been carrying on a very vigorous and successful "Home Crusade" in Maine. He lectured Nov. 15–17 in Portland, having an attendance, except Monday and Tuesday afternoons, of from thirty-five to fifty. Nov. 18 and 19 he spoke at Lewiston, forming a branch of five or more members, whose headquarters are at 149 Lisbon St. Nov. 20 and 21 were given to Brunswick, 22 and 23 to Bath, and 24–27 to Rockland, where a branch of five members was formed, two of whom were already members-at-large. One of the new ones, whose place of business is at Vinal Haven, called a scratch meeting there on the evening of Thanksgiving day. The attendance was not large, but the interest was very great, and will not be allowed to flag. Nov. 28–30 Mr. Ayers lectured at Bangor, meeting with unprecedented success. A branch with nine members was formed. Dec. 1 and 2 he spoke at Belfast, leaving behind him a centre. At Northport, seven miles away, lives a member-at-large, who will do what he can in Belfast. Dec. 3–6 were given to Waterville, where there is much interest. Sunday morning Mr. Ayers occupied the Unitarian pulpit. There are now three members there, and several more will probably join in the near future. Dec. 7 and 8 lectures were given in Augusta. The attendance was very good. Thursday evening, Dec. 10, a centre was organized with four members, to meet Friday evenings. At least two who were unable to come that night may be counted upon now, and there are several more who will probably join.

Altogether, the work has been very successful. In Portland the attendance is almost double what it was before Mr. Ayers came, and all through the State interest has greatly increased. If the political truism, "As Maine goes, so goes the Union," holds here we shall soon be making great strides throughout the country, for before Mr. Ayer's visit there were but three members in the State, outside of Portland.

BURCHAM HARDING reached Detroit, Mich., Nov. 14th.; attended E. S. T. meetings; lectured twice in the new branch hall which seats 250; started a class, and took part in a Brotherhood Supper. The future for the work in Detroit is very promising, especially along educational lines. Considerable additions were made to membership, and the work of the Lotus Circle organized. The 19th he reached Grand Rapids, Mich., giving two public lectures upon "The Crusade" and "The Purpose of Theosophy" in Lincoln Club Hall; three or four hundred attended these lectures, a large number joining the branch. E. S. T. meetings were held; the Brotherhood Supper was a great success, and the foundation laid for active Lotus Circle work. A fresh and strong impetus was given to this branch.

Nov. 23d to Dec. 6th was passed in Chicago. Public lectures were delivered in the Auditorium; E. S. T. and T. S. meetings attended, and a new venture in class work inaugurated to facilitate the study for beginners.

Dec. 7th and 8th public lectures were delivered in the Court Room at Peoria, Ill., where two members of Manasa Branch, Toledo, O., have been located for a year doing good work. A Brotherhood Supper was given and considerable interest aroused, resulting in the formation of a new branch.

Dec. 10th and 11th public lectures were given in Belleville, Ill., the home of a member-at-large, who has worked faithfully alone for eight years. About two hundred attended each evening, and the following day application was made for a charter for a new branch.

Experience at each place visited is the same. People want Theosophy, and come into the T. S. by tens and twenties, where formerly units joined. The practical work of "Brotherhood Suppers" and "Lotus Circles" is better than lectures for purposes of propaganda and every one can carry on this practical side of Theosophy, and thus take an active part in the Crusade.

JAMES M. PRYSE after attending the Anniversary Meeting of the Macon T. S. arrived

at Atlanta, Ga., Nov. 27th and lectured the same evening on "Modern Theosophy" and on the two following days on "Missing Factors in Modern Life" and "Reincarnation." Although it rained heavily the attendance at the lectures was fair, with considerable interest shown. Mr. Pryse arrived at Savannah Nov. 30th; owing to the stormy weather he gave no public lecture, but devoted his time to the Branch and its members.. Jacksonville was reached Dec. 3d where numerous branch and public meetings were held. At Titusville a lecture was given Dec. 7th, upon "Ancient Religions and Modern Theosophy," and was followed by an interesting discussion and questions. Mr. Pryse reached Tampa Dec. 9th, and after a number of meetings there sailed on the 11th for New Orleans.

MOVEMENTS OF ABBOTT B. CLARK. On Nov. 17 a "Theosophical Home Crusade" meeting was held at Santa Monica, Cal. The meeting opened with a reading from the *Gita* by Miss M. S. Lloyd, of H. P. B. Branch, Harlem, N. Y., followed by addresses by Abbott B. Clark, Dr. G. F. Mohn and H. A. Gibson. Sunday, Nov. 22d, Mr. Clark lectured in Pasadena on "The Power Behind the Throne." Friday, Nov. 27, a lecture was given in Villa Park on "Theosophy the Cure for Discontent in Society, Politics and Religion." Sunday, the 29th, Mr. Clark spoke in the Unity Church, Santa Ana, on "Steps Towards Unity in Religious Thought." Dec. 6th, a lecture was given at Covina, Cal., in the afternoon on "What is Theosophy?" and in the I. O. O. F. Parlors, Pomona, the same evening, on "Theosophy not Spiritualism, Buddhism, or Brahmanism. What is it?" Other lectures followed in the place on "After Death, What?" "Mahatmas," and "The Future of America."

NEW ZEALAND THEOSOPHICAL ACTIVITIES.

THE WAITEMATA CENTRE, T. S., have established themselves in the rooms of the T. S. in Australasia (New Zealand), whose headquarters are Marine Chambers, Quay and Queen St., close to ferry boats, tramcar terminus and railway station. The Centre meets regularly on Thursday evenings at 7.30 P.M., and visitors and enquirers are welcomed and are beginning to turn up.

In reply to a circular letter sent out by the Adyar party here, which stated that the Crusade was a failure and on the point of collapse for want of funds, the President of the T. S. in A. (N. Z.) wrote an account of the wonderful success of the Crusade in Europe, taking data from THEOSOPHY and the Boston *Theosophical News*, giving the exact date of the Crusade's intended visit to each port in the Colonies and stating that as the movement was supported financially by the American T. S., numbering thousands of members, it could not collapse. The objects of their mission were also given and the School for the Revival of the Lost Mysteries of Antiquity mentioned. Both the morning and the evening papers inserted the articles as ordinary paragraphs and it has caused quite a stir and opened the way for more articles,—which will be supplied as fast as the papers will take them.

SCHOOL R. L. M. A.

To the Editor of THEOSOPHY,

SIR.—Will you please inform your readers that the site for the *School for the Revival of the Lost Mysteries of Antiquity* is to be purchased in January, and the School Fund Committee therefore requests that subscriptions and contributions be paid in as soon as possible so as to enable this to be done.

Fraternally yours,

J. D. BUCK,

Chairman School Fund Committee.

Seek and ye shall find. Knock and it shall be opened unto you. But seek without fear and knock boldly. The light is more anxious to reach you than you are anxious to reach the light.—*Farewell Book.*

OM.

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Which may be obtained (post-paid) from THE THEOSOPHICAL PUBLISHING CO., 144 Madison Ave., N. Y.

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